

سُورَةُ ص

Saad

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عَزِيزٍ

سُورَةُ ص

This is one of the more difficult surah's in terms of tafseer. There are stories about some of the prophets in this surah and if one does not give the proper

attention to them, some very strange conclusions can be made regarding them.

Also, this surah has some very beautiful continuations of the things discussed in the previous surah, surah As-Saaf-faat.

Ayah 1



Muhsin Khan

Sad [These letters (Sad etc.) are one of the miracles of the Quran and none but Allah (Alone) knows their meanings]. By the Quran full of reminding.

ص is from the letters that come at the beginning of some surahs that are called حُرُوفُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is

one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight. The Prophet ﷺ was amongst educated Arab Jews and Christians who prided themselves on being educated. When the Prophet ﷺ recited these letters of the Arabic language it was baffling to the people. He ﷺ is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He ﷺ was getting divine

inspiration and not speaking from His صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ own desires.

The fact that this surah begins with the letter ص reminds us of the previous surah, [Surah As-Saaf-faat] that began with an ayah where the letter ص came a number of times. Also, in this surah the mention of angels will be made just like in the previous surah.

Ayah 2

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

Muhsin Khan

Nay, those who desbelieve are in false pride and opposition.

شِقَاقٌ [shiqaaqun] comes from the word شِقُّ [shiq-qun] which means an existence of a separation between two things. Also, from this word comes the word انْشِقَاقٌ [inshiqaaqun] which is for something to be split open and ripped apart, like when ALLAH talks about the sky in the Quran.

The disbelievers are supposed to put two things together here. They are supposed to put the evidence of the Quran together with the right conclusion that Muhammed ﷺ is in fact the messenger of ALLAH. However, ALLAH says they won't do this.

Ayah 3



كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَواْ وَآلَاتٍ حِينَ مَنَاصٍ

Muhsin Khan

How many a generation We have destroyed before them, and they cried out when there was no longer time for escape!

قَرْنٌ [qar'nun] means generations and towns. Its plural is قُرُونٌ [quroonun].

The disbelievers here are being described as calling out for help. However, is it not mentioned who they are calling on for help. This shows us that they are so desperate they are just calling out for anything or anyone to help.

لَا [laata] is a word that is made up of the لَا of negation and an extra taa [ت]. So, لَا negates something at a specific time.

ALLAH is telling us there that these disbelievers are calling out for anyone to help them but this absolute the wrong time for them to be calling out for help and looking for refuge because the time for this has already passed and they had ample opportunities to ask for help before.

Ayah 4



وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ

Muhsin Khan

And they (Arab pagans) wonder that a warner (Prophet Muhammad SAW) has come to them from among themselves! And the disbelievers say: "This (Prophet Muhammad SAW) is a sorcerer, a liar.

The disbelievers find it strange that a warner, Muhammed ﷺ is warning them and He is from amongst them. Usually a warner comes from the outside and brings news that nobody knows about. However, Muhammed ﷺ didn't go anywhere to get this news.

The fact that the disbelievers couldn't offer an explanation of the Quran and where it was coming from, and their choice of the using the word سَاحِرٌ [saahirun] meaning magician, is an admission that they are testifying to the power of the Quran though they intended insults behind using this word.

كَذَّابٌ [kath-thaabun] is a perpetual liar, someone who lies over and over again. It comes from the verb كَذَبَ [kathaba] which means 'to lie'.

The disbelievers accused the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of being someone who constantly lies though He was always known as the most truthful and trustworthy man.

When someone is a liar and they are caught in their lies, they usually change their audience and move on to fresh ears to go and spread their lies and deceive people. However, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was accused of being a liar and yet He never changed His audience and remained calling His people to Islaam.

His ﷺ remaining with His people despite their accusation disproved what they were accusing him of.

Ayah 5

أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ۝

Muhsin Khan

"Has he made the aliha (gods) (all) into One Ilah (God - Allah). Verily, this is a curious thing!"

عَجَابٌ [u3jaabun] meaning really strange. It is the hyperbolized noun of the word عَجِيبٌ [a3jeebun]. It comes from the verb عَجِبَ [a3jiba] to be strange.

Ayah 6

وَأَنْطَلِقُ الْمَلَائِكَةُ مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ۝

Muhsin Khan

And the leaders among them went about (saying): "Go on, and remain constant to your aliha (gods)! Verily, This is a thing designed (against you)!"

The scene here is that the leaders of Makkah, and all different kinds of classes of people had stopped to listen to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recite Quran. When the leaders had enough they told the other classes of people to get lost and get out of the presence of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ because they said He had an agenda or some secret behind what He was doing. So, these leaders used their authority to make the crowd that had gather around him disperse.

Ayah 7



مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ

Muhsin Khan

"We have not heard (the like) of this among the people of these later days. This is nothing but an invention!

These leaders had the 'know it all attitude'. If something came to them they didn't hear before they considered it invalid.

اِخْتِلَاقٌ [ikh'tilaaqun] is the creation of something that has no basis that you can go back to a rely on.

Ayah 8

أَمْ نُزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذُوقُوا

عَذَابٍ ٨

Muhsin Khan

"Has the Reminder been sent down to him (alone) from among us?"
Nay! but they are in doubt about My Reminder (this Quran)! Nay, but they have not tasted (My) Torment!

These people are mocking the fact that they are the elite of the Arabs and if revelation did come to someone, why wouldn't it come to them.

ALLAH is telling us that these people have reached a point in their evil ways of denial and mockery that the only thing that will set them straight is punishment.

Ayah 9

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ٩

Muhsin Khan

Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

ALLAH is asking the question if they think just because they are the elite they should be entitled to receive revelation or dictate who revelation is giving to.

Ayah 10

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي
الْأَسْبَابِ ﴿١٠﴾

Muhsin Khan

Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!

Ayah 11

جُنْدٌ مِّمَّا هُنَاكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾

Muhsin Khan

(As they denied Allah's Message) they will be a defeated host like the confederates of the old times (who were defeated).

ALLAH is saying here that these people are just some army that is destined to be defeated and destroyed just like those who had the same qualities as them from the people of the past.

Ayah 12

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ﴿١٢﴾

Muhsin Khan

Before them (were many who) belied Messengers, the people of Nuh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),

Here ALLAH mentioned some of those nations who were destined to be destroyed because of their transgressions against ALLAH and HIS messenger's عليهم السلام.

ذُو الْأَوْتَادِ [thoo al-aw'taadi] is one who possesses massive mobilize armies. أَوْتَادٌ [aw-taadun] is the plural of وَتْدٌ [watadun] or وَتْدٌ [watidun] which means pegs. Like the pegs of tents. So, in this ayah fir'aun is being described as having a lot of pegs which means that he had so many soldiers and armies and they would pitch their tents and to pitch tents you need to have pegs.

Ayah 13

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابُ

Muhsin Khan

And Thamud, and the people of Lout (Lot), and the dwellers of the wood; such were the confederates.

Ayah 14

إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابِ

Muhsin Khan

Not one of them but belied the Messengers, therefore My Torment was justified,

Ayah 15

وَمَا يَنْظُرُهُمْ إِلَّا صَيْحَةٌ وَاحِدَةٌ مَّا لَهُمْ مِنْ فَوْاقٍ ﴿١٥﴾

Muhsin Khan

And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Israfil Sarafil)] there will be no pause or ending thereto [till everything will perish except Allah (the only God full of Majesty, Bounty and Honour)].

فَوْاقٍ [fawaaqun] comes from the word إِفَاقَةٌ [ifaaqatun] which means recovery. So, when that large cry or sound hit them, they were destroyed to the point they couldn't possible have recovered from that destruction.

Ayah 16

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

Muhsin Khan

They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!"

قِطْ [qit-tun] is debit, credit, end of the year audit where you see everything you owe. People that go to

restaurants or hotels say “put it on my tab.” And they keep racking up debt and then they find out what they owe in the end.

These old elite members of Quraish were saying to ALLAH to rush their audit and show them before the day of judgement so they can see what they owe and how their doing. They did this of course in a mocking way.

Ayah 17

أَصْبِرْ عَلَى مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ وَأَوَّابٌ ﴿١٧﴾

Muhsin Khan

Be patient (O Muhammad SAW) of what they say, and remember Our slave Dawud (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allah).

Here ALLAH is showing us that the Prophet

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is upset with how these disbelievers are treating Him, so ALLAH tells Him to remain patient and to take His mind off of things, ALLAH told him to think about the story of Dawood عَلَيْهِ السَّلَام. This makes the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ think about the gifts that were given to Dawood عَلَيْهِ السَّلَام which in turn

makes Him reflect on the gifts that ALLAH bestowed on Him, and essentially gets His mind off of what the disbelievers are saying about him.

أَوَّابٌ [aw-waabun] is someone who constantly returns back to something and to constantly sing praises.

Ayah 18

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ

Muhsin Khan

Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day).

Ayah 19

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ

Muhsin Khan

And (so did) the birds assembled: all with him [Dawud (David)] did turn (to Allah i.e. glorified His Praises).

All the birds would flock to Dawood عليه السلام and all of them would join him in praising ALLAH.

Ayah 20

وَشَدَدْنَا مُلْكَهُ دُورًا تَبَيَّنَتْ لَهُ الْحِكْمَةُ وَقَفَّصْنَا لَهُ الْخَطَابَ

Muhsin Khan

We made his kingdom strong and gave him Al-Hikmah (Prophethood, etc.) and sound judgement in speech and decision.

فَصْلُ الْخِطَابِ [fas'laal khitaabi] is decisive speech.

There is a saying in Arabic:

لِكُلِّ خِطَابٍ جَوَابٌ

This means, that for every statement or speech, there is a rebuttal or response to it.

However, in the case of Dawood عليه السلام, there was no disputing after he made a decision in a matter.

Ayah 21

وَهَلْ أَتَاكَ نَبُوءُ الْخَصَمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾

Muhsin Khan

And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (a praying place or a private room,).

تَسَوَّرَ [tasaw-wara] is to scale a high wall. From it we get the word سُوْرٌ [soorun] which is a huge tall outer wall of a city.

Ayah 22

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَغَى بَعْضُنَا عَلَى
بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

Muhsin Khan

When they entered in upon Dawud (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

These skilled warriors scaled this massive wall to get to Dawood عليه السلام this catches him off guard and causes him to be startled and be fearful. Usually if someone sneaks into the quarters of a king or president it is to kill them. However, they told him that he is not to worry because they are there for a problem they need resolved. Two parties from among them fell into a dispute about a matter and they want Dawood عليه السلام to judge between them.

They urgently wanted this to be resolved and couldn't wait to go through the legal system which would have taken a long time. This is why they broke into Dawood's عليه السلام headquarters.

فَزَعٌ [faza'a3] is to be startled, rattled, shaken up. It is the type of fear that gets you off-track and you can't think clearly.

تُشْطِطُ [tush'tit] comes from the verb أَشْطَأَ [ashat-ta] which is to put something off and or to give a verdict without thinking things through thoroughly.

Ayah 23

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

Muhsin Khan

Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

The poorer of the two brothers who are in the dispute tells Dawood عليه السلام that his brother has 99 sheep and

he only has one and despite that, his brother wants to take his sheep as well to make it an even 100!

Ayah 24

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجِكَ إِلَى نِعَاجِهِ ^ط وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي
بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ

وَضَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ، وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

Muhsin Khan

[Dawud (David)] said (immediately without listening to the opponent):
"He has wronged you in demanding your ewe in addition to his ewes.
And, verily, many partners oppress one another, except those who
believe and do righteous good deeds, and they are few." And Dawud
(David) guessed that We have tried him and he sought Forgiveness of
his Lord, and he fell down prostrate and turned (to Allah) in repentance.

خَرَّ رَاكِعًا [khar-ra raaki'a3n] means to go into the
bowing position by putting pressure on your knees
with your hands or to just fall on your knees.

Ayah 25

فَغَفَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾

Muhsin Khan

So We forgave him that, and verily, for him is a near access to Us, and a
good place of (final) return (Paradise).

زُلْفَى [zul'fa] status/honor/nearness

مَاب [ma'aabun] is a place of return. It comes from the verb آب [aaba] which means 'to keep coming back to something'. This is where the word أَوَاب [aw-waabun] comes from.

ALLAH forgave that rush to judgement that Dawood عليه السلام made in the case of the two brothers.

Ayah 26

يٰۤدَاوُدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ
عَذَابٌ شَدِيْدٌ يَّمَانَسُوْا يَوْمَ الْحِسَابِ ﴿٢٦﴾

Muhsin Khan

O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.

خَلِيفَةٌ [khaleefatun] is someone who will leave a legacy behind, someone who will have one after the other follow him, someone who has been given a lot of responsibility in the land.

هَوَى [hawa] is a whim, desire

نَسُوا [nasoo] is originally نَسِيَ [nasiya] which means to forget/over look/neglect.

Ayah 27

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ

Muhsin Khan

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!

بَاطِلٌ [baatilun] falsehood. Its opposite is

حَقٌّ [haq-qun] truth.

ALLAH tells us that the sky and the earth weren't created without purpose. When the human being looks up and down and all around they should reflect and ponder over the miracles of ALLAH. How can someone disbelieve in ALLAH after seeing all these magnificent creations?

Ayah 28

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

Muhsin Khan

Shall We treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth?
Or shall We treat the Muttaqun (pious - see V.2:2), as the Fujjar (criminals, disbelievers, wicked, etc)?

Ayah 29

كِتَبٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو
الْأَلْبَابِ ﴿٢٩﴾

Muhsin Khan

(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.

مُبَارَكٌ [mubaarakun] something that brings out more good than expected. Meaning if you stick to the Quran, more good will come to you than you even expect and has the power to increase goodness in your life. Also, this word means to bring out good from something that has the potential of goodness in it.

A person is supposed to use the Quran to bring out good in him/her by pondering and reflecting deep over its meanings.

Ayah 30

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

Muhsin Khan

And to Dawud (David) We gave Sulaiman (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

Ayah 31

إِذْ عَرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾

Muhsin Khan

When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihad (holy fighting in Allah's Cause)].

الْعَشِيُّ [al-a3shiy-yu] is the hours that are between Dhur prayer and Maghrib prayer.

الصَّافِنَاتُ [as-saafinaatu] is the plural of صَافِنٌ [saafinun] which is a really elite brand of horse that stands on three legs which signifies they are ready to go.

Ayah 32

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ
بِالْحِجَابِ ۝ ٣٢

Muhsin Khan

And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

خَيْرٌ [khayrun] is goodness. To the Arabs the first thing they thought of when they thought about goodness was horses. So, خَيْرٌ is also understood to mean horses like for example in Surah Al-Aa3diyaat.

Sulaymaan عليه السلام was checking all of his horses one by one and lost track of time and ended up missing the Asr prayer by accident. He was very upset that he missed this prayer.

تَوَارَتْ [tawaaarat] originally تَوَارَ [tawaaara] to hide away.

Ayah 33



Muhsin Khan

Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

مَسَحَ [mas'hun] is to gently run your hand or something over something else.

ALLAH is telling us here the reason Sulaymaan عليه السلام accidentally missed his prayer. He checked every single horse before it went into battle and ran his hand over all of their necks and legs to make sure they were all strong and fit for the task at hand and to make sure his soldiers were riding the best of horses.

Ayah 34

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

Muhsin Khan

And, indeed We did try Sulaiman (Solomon) and We placed on his throne Jasadan (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allah and he did return) to Allah with obedience and in repentance.

جَسَدٌ [jasadun] is a body that is paralyzed and no longer moving. Like a body that is about to die. It is possible that it has some motion but is incapable of moving in general.

There are different variations to understanding this ayah. The one that seems most correct is that ALLAH paralyzed Sulaymaan عليه السلام temporarily and threw him on his throne and he couldn't do anything and was stuck in that state. Then He عليه السلام turned to ALLAH in repentance. This was due to him missing a prayer. Though he did it by accident, ALLAH is teaching us that this action even though it was done by an accident is not acceptable to be done by someone with such a high status in the sight of ALLAH like a prophet.

Ayah 35

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٣٥﴾

Muhsin Khan

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

Ayah 36

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

Muhsin Khan

So, We subjected to him the wind, it blew gently to his order whithersoever he willed,

رِيحٌ [reehun] is used in the Quran when referring to those strong winds what bring destruction.

رِيَّاحٌ [riyaahun] which is its plural is used for winds that bring goodness.

رُخَاءٌ [rukhaa'un] gently, softly, steadily.

From this we see that Sulaymaan عليه السلام was given control over the most fierce of winds like tornados, hurricanes etc.

Ayah 37

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ

Muhsin Khan

And also the Shayatin (devils) from the jinns (including) every kind of builder and diver,

بَنَّاءٌ [ban-naa'un] are builders.

غَوَّاصٌ [ghaw-waasun] is a diver. It comes from the verb غَوَّصَ [ghawasa] which is to dive.

غَوَّاصَةٌ [ghaw-waasatun] is a submarine.

Sulaymaan عليه السلام would make the evil jinn build and dive.

Ayah 38

وَالْآخِرِينَ مَقْرَنِينَ فِي الْأَصْفَادِ

Muhsin Khan

And also others bound in fetters.

أَصْفَادُ [as-faadun] are chains/shackles. Also, shackles that make the hands go up to the throat.

Ayah 39

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

Muhsin Khan

[Saying of Allah to Sulaiman (Solomon)]: "This is Our gift, so spend you or withhold, no account will be asked."

We are seeing here how much trust ALLAH had in Sulaymaan عليه السلام.

Ayah 40

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّعَآبٍ ﴿٤٠﴾

Muhsin Khan

And verily, he enjoyed a near access to Us, and a good final return (Paradise).

We are seeing here that Sulaymaan and his father Dawood عليهما السلام basically enjoyed the same position, status, and standing with ALLAH.

Ayah 41

وَإِذْ كُرَّعْبَدْنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ
وَعَذَابٍ ٤١

Muhsin Khan

And remember Our slave Ayub (Job), when he invoked his Lord (saying): "Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!"

نُصْبٌ [nus'bun] is exhaustion to the point where you can even stand up.

Ayoob عليه السلام was tested by ALLAH with a sickness of the skin that he felt so much pain from. His family tried to take care of him but it got to a point where they gave up on him and couldn't do it anymore. Shaytaan came to his wife and suggested to her to go to him and convince him to do shirk in order to get cured from this horrible disease. Shaytaan came at that time because he knew that when someone is sick they are weak mentally and physically and they get desperate to try anything to get cured. However,

Ayooob عليه السلام didn't fall into his trap. When his wife came to him with what shaytaan suggested to her, he verbally admonished her.

Ayah 42

أَرْكَضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ

Muhsin Khan

(Allah said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."

ALLAH provides Ayooob عليه السلام with water to shower with and drink because the skin disease is on the outside but the real virus is on the inside so ALLAH purified him from the inside out.

Ayah 43

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ

Muhsin Khan

And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

Ayah 44

وَحُذِّبِيكَ ضِعْثًا فَاضْرِبْ بِهِ، وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ

إِنَّهُ زَاوَابٌ ٤٤

Muhsin Khan

"And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath . Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

ضِعْثٌ [dhigh'thun] is a bundle of straws so thick you can't close your fist around it. It is used to sweep with. ALLAH tells Ayoob عليه السلام not to break his oath in this ayah. When he was mad at his wife for coming to him with what shaytaan suggested to her he made an oath to whip her 100 times out of anger. ALLAH tells him in this ayah to hit his wife once with this bundle and that will expiate for his oath.

حَنْثٌ [hanatha] is to take a false oath. حِنْثٌ [hin'thun] is a false oath or a sin.

حَنْثٌ بِالْيَمِينِ [hanatha bil yameeni] is to fall short in the requirements of fulfilling a pledge.

Ayoob عليه السلام took an oath when he was angry. Normally a slave of ALALH won't be held accountable. However, due to Ayoob عليه السلام being a prophet, he is held at a higher standard than a normal human being and more is expected of him. So, this is why ALLAH revealed him how to expiate for this oath.

Ayah 45



وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ

Muhsin Khan

And remember Our slaves, Ibrahim (Abraham), Ishaque (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

Ayah 46



إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Muhsin Khan

Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].

ALLAH says here that HE selected, cleansed, and purified these Prophets with a special quality which was the constant mentioning of the home in the hereafter.

Ayah 47

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

Muhsin Khan

And they are with Us, verily, of the chosen and the best!

Ayah 48

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

Muhsin Khan

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

الْيَسَعَ [al-yas'u3] came after Ayoob عليه السلام and was in Shaam. We don't know much about just like we don't know much about ذُو الْكِفْلِ

Ayah 49

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

Muhsin Khan

This is a Reminder, and verily, for the Muttaqun (pious and righteous persons - see V.2:2) is a good final return (Paradise),

Ayah 50

جَنَّتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

Muhsin Khan

'Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them, [It is said (in Tafsir At-Tabari, Part 23, Page 174) that one can speak to the doors, just one tells it to open and close, and it will open or close as it is ordered].

مُفَتَّحٌ [mufat-tahun] is to be wide open/to be held wide open. This comes from the verb تَفَتَّحَ [tafat-taha].

Ayah 51

مُتَكِّئِينَ فِيهَا يَدْعُونَ فِيهَا بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

Muhsin Khan

Therein they will recline; therein they will call for fruits in abundance and drinks;

Ayah 52

وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ أَنْرَابُ ﴿٥٢﴾

Muhsin Khan

And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.

أَثْرَابُ [at'raabun] same age, compatible in every sense of the word.

Ayah 53

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

Muhsin Khan

This it is what you (Al-Muttaqun - the pious) are promised for the Day of Reckoning!

Ayah 54

إِنَّ هَذَا الرِّزْقُ مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

Muhsin Khan

(It will be said to them)! Verily, this is Our Provision which will never finish;

نَفَادُ [nafaadun] comes from the verb نَفَدَ [nafida]

which is to run out, finish.

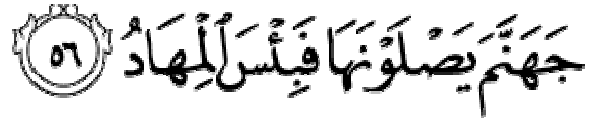
Ayah 55

هَذَا وَابِكِ لِلطَّاعِينَ لَشَرِّ مَذَابٍ ﴿٥٥﴾

Muhsin Khan

This is so! And for the Taghun (transgressors, disobedient to Allah and His Messenger - disbelievers in the Oneness of Allah, criminals, etc.), will be an evil final return (Fire),

Ayah 56



Muhsin Khan

Hell! Where they will burn, and worst (indeed) is that place to rest!

Ayah 57



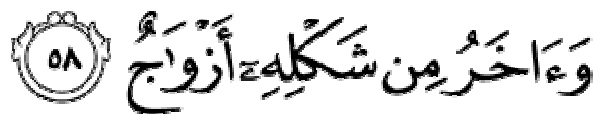
Muhsin Khan

This is so! Then let them taste it, a boiling fluid and dirty wound discharges.

حَمِيمٌ [hameemun] is boiling hot water with the bubbles being large.

غَسَّاقٌ [ghas-saaqun] any bodily fluid that leaves the body like sweat, blood, puss, grease, oil etc.

Ayah 58



Muhsin Khan

And other torments of similar kind, all together!

All sorts of different kinds of these types of drink will be for these people.

Ayah 59

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْجَا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

Muhsin Khan

This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

An announcement is being made here that another group of people are going to be joining the people of Hell to make it feel even more overcrowded.

The people who are already there don't welcome them because they are going to just cause them to be even more uncomfortable than they already are.

مُقْتَحِمٌ [muq'tahamun] comes from the verb اِقْتَحَمَ [iq'tahama] which is to jump quickly onto something or into something.

One may ask how it is these people would jump into the fire of Hell quickly. The answer is that they are

being pushed in by the angels who are driving them to Hell.

Ayah 60

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيَسَّ الْقَرَارُ ﴿٦٠﴾

Muhsin Khan

(The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

The group of people who joined the inhabitants of Hell heard them being told they weren't welcome. They responded with the same statement and accused those who preceded them in the fire of being the ones to blame why they are there.

Ayah 61

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

Muhsin Khan

They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"

Ayah 62

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

Muhsin Khan

And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

Conversations like this, is the Quran's version of time travel. We are being informed about the exact events that will take place between these people in Hell.

If we read between the lines, we are being told that we are going to be apart of one of two conversations.

Either we will be apart of the conversation that will be between the people of Paradise or Hell. It is up to us to pick which one we want to be apart of.

Ayah 63

أَتَّخَذْنَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

Muhsin Khan

Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

Ayah 64

إِنَّ ذَلِكَ لَحَقُّ تَخَاصُمِ أَهْلِ النَّارِ ﴿٦٤﴾

Muhsin Khan

Verily, that is the very truth, the mutual dispute of the people of the Fire!

تَخَاصَمَ [takhaasumum] comes from the verb تَخَاصَمَ [takhaasama] which is to debate or to argue viciously.

Ayah 65

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

Muhsin Khan

Say (O Muhammad SAW): "I am only a warner and there is no Ilah (God) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible,

الْقَهَّارُ [al-qah-haaru] The Dominant, The One who cannot be avoided, The undeniable.

Ayah 66

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾

Muhsin Khan

"The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

Ayah 67

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾

Muhsin Khan

Say: "That (this Quran) is a great news,

Ayah 68

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

Muhsin Khan

"From which you turn away!"

Ayah 69

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

Muhsin Khan

"I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam)."

الْمَلَائِكَةُ الْأَعْلَىٰ [al-mala'u al'a3la] are the highest angels.

Ayah 70

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

Muhsin Khan

"Only this has been inspired to me, that I am a plain warner."

Ayah 71

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ ﴿٧١﴾

Muhsin Khan

(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".

Ayah 72



فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Muhsin Khan

So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

سَوَّى [saw-wa] to balance something/to put finishing touches on something/to refine something.

ALLAH created us and then did تَسْوِيَةٌ [tas'weeyatun] which the verbal noun of this verb سَوَّى.

Ayah 73



فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

Muhsin Khan

So the angels prostrated themselves, all of them:

The combination of كُلُّهُمْ أَجْمَعُونَ is not used commonly and this tells us that all the angels with no exception prostrated to Adam عليه السلام. So, ibless/shaytaan was definitely not from the angels. He was definitely from the jinn. Also, in surah al kahf it is explicitly mentioned that ibless was in fact from the jinn.

Ayah 74

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

Muhsin Khan

Except Iblis (Satan) he was proud and was one of the disbelievers.

إِلَّا [il-laa] means 'except'. However, here it means 'not so'.

So, ALLAH is saying that this prostration to Adam was done by all of the angels but it was not done by Iblees.

Ayah 75

قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

Muhsin Khan

(Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

Ayah 76

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾

Muhsin Khan

[Iblis (Satan)] said: "I am better than he, You created me from fire, and You created him from clay."

Iblees thinks that the human being is just made up of clay/dirt etc. He failed to realize that there is another major component to the creation of the human being with is the rooh. This is what separates us from the angels and jinn.

Ayah 77

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

Muhsin Khan

(Allah) said: "Then get out from here, for verily, you are outcast."

رَجِيمٌ [rajeemun] is like the word مَرْجُومٌ [mar'joomun] which is the one who is pelted.

Ayah 78

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

Muhsin Khan

"And verily!, My Curse is on you till the Day of Recompense."

Ayah 79

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

Muhsin Khan

[Iblis (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

Ayah 80

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

Muhsin Khan

(Allah) said: "Verily! You are of those allowed respite

Ayah 81

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

Muhsin Khan

"Till the Day of the time appointed."

Ayah 82

قَالَ فَبِعِزَّتِكَ لَا أَغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

Muhsin Khan

[Iblis (Satan)] said: "By Your Might, then I will surely mislead them all,

Ayah 83

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

Muhsin Khan

"Except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)."

Ayah 84

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

Muhsin Khan

(Allah) said: "The Truth is, and the Truth I say,

Ayah 85

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

Muhsin Khan

That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together."

Ayah 86

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

Muhsin Khan

Say (O Muhammad SAW): "No wage do I ask of you for this (the Quran), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).

مُتَكَلِّفُونَ [mutakal-lifoona] are those who try to show things of themselves above their natural ability/ those who artificially try to do things that they can't handle.

So, the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is being told to tell these disbelievers that He is not someone who is trying

really hard to make himself look like a messenger or make up this Quran.

Ayah 87

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

Muhsin Khan

"It (this Quran) is only a Reminder for all the 'Alamin (mankind and jinns).

Ayah 88

وَلَنَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

Muhsin Khan

"And you shall certainly know the truth of it after a while.